

part of these have been deprived of speech and hearing through subsequent disease.

They once heard the sweet music of speech, And rejoiced at the sound of their own!

The deprivation is therefore more acutely felt, than if the gift had never been bestowed. Oh! ye poorest of the poor! poverty's first born! little was it thought by your fond parents that you would ever be exposed to the cravings of public charity! Often did the fond mother give latitude to the warmth of her imagination, while listening to your childish prattle; and with her prolific pencil delineated a thousand pleasant and delightful scenes with which she hoped her future life would be diversified! but the rainbow vanished;—and the blackness of darkness has overspread the arch of all her hopes!

But those hear me not:—I turn to you:—their case may be yours. Your little ones are not proof against disease; and then—but I will not enlarge— the effect is before your eyes? While you see it, feel it, and let the milk of human kindness flow from every breast.

I shall urge upon you the commandment of Jesus, "Be ye merciful," on this occasion, by two motives. They shall be Christian motives: I disdain all others.

The main spring of Christian benevolence is "Christ loved me, and gave himself for me." The conviction that I was a sinner, under sentence of eternal death;—that my father was merciful, and redeemed me from the curse of the law, operates upon the soul with irresistible force. The heart of such a man is ever breathing, "What shall I render unto the Lord for all his benefits to me?" See that professor rising from his knees, in which posture he has been saying, "O Lord, thy hand dost heal beautifully with thy servant." Yet behold, the bar of selfishness is not relaxed;—he calmly calculates the sum his Lord deems, and weighs the wedge of gold before he casts it in, as though he feared that heaven would be unfeeling in the reckoning! That hypocrite! Then a Christian? Then hast never felt the power of thy lips have uttered? "Wouldst thou hear, O man, the counterpart which so much love demands?"

"Were the whole realm of nature thine, That were a present far too small! Love so amazing, so divine, Demands thy life—thy soul—thy all!"

Many of you can feel this motive; gratitude swells your bosom: 'tis the memory of the heart for favors received; while it moves the hand in swift obedience to all the calls of heaven.

The concluding motive I shall urge is this, "we must all appear before the judgment seat of Christ." Do you then look for the mercy of our Lord Jesus Christ unto eternal life? "Be ye merciful!" for "blessed are the merciful; they shall obtain mercy."

—In the course of justice, none of us Should see salvation. We do pray for mercy; And that same prayer, doth teach us all to render The deeds of mercy.

But I transfer these children now to you. Behold them!—they now stand before you, as you must stand before the judgment seat of Christ! Dare you on this occasion say,

"The mercy I to others shew, That mercy shew to me."

Do you realize that day? You must stand stripped of every earthly treasure—naked before God! While they plead for mercy, cast all earthly treasures from you now;—these now plead with you, as you will plead with God:—hear them! Do not mock us!—Silence like theirs is eloquence. The hand of God has smitten them, but the stroke which blotted, consecrated them! Heaven has cast them on you!—If you withhold, "the sacrifice! Will a man rob God? Are you still passing by on the other side? still gripping, with a miser's fist, the pelf of earth?

Father of Mercies! pity not that hand!—wider not that eye which can gaze on these objects, and not feel affected! On me be the wrong! I have failed to affect them—these children have failed. Thou canst move them:—Oh, descend as with cloven tongues of fire! man find thou an entrance into every heart!—But—I can no more!

FOR ZION'S HERALD.

EXAMINING COMMITTEE.

Bro. Brown, I am requested by brother D. Fillmore, the chairman of the Examining Committee, to furnish for publication the following arrangement for the next examination.

Daniel Fillmore will examine on the Witness of the Spirit, Sanctification and Perseverance, S. W. Willson, on the Evidences of Christianity, Attributes of God, and Trinity, particularly the character of Christ. P. Crandall, on the Depravity of Man, Redemption by Christ, including the doctrine of Atonement, Repentance and Justification. A. U. Swinton, on the Christian Sacraments, particularly Baptism, Church Government, particularly our own, and the Christian Ministry. J. T. Burrill, on the Resurrection, General Judgment and Future Rewards and Punishments. C. K. True, on Logic, History and Philosophy, Natural, Moral, and Intellectual. Edward Othenem, on Grammar, Arithmetic, Geography and Rhetoric, especially Sacred.

The "Two," who have made an inquiry respecting a "text book," for Sacred Rhetoric, I would refer to brother Edward Othenem, who will examine on that subject. I should suppose, however, that a thorough acquaintance with the Bible, would enable the candidates to answer all the questions which may be asked on that particular branch of Rhetoric.

P. Crandall.

FOR ZION'S HERALD.

SOUTH NEWMARKET SEMINARY.

At a joint meeting of the Trustees and Visiting Committee of this Seminary, held at the close of the examination, a Committee was appointed to report the state of the School.

The Committee feel a pleasure in being able to say to the patrons and friends of the Institution, that the examination just closed was highly satisfactory to them. The examination evinced most clearly, the ability of the boards of instruction, and the close application of the students. We seldom have witnessed an academical examination, where the students showed more clearly their mastery of their studies; and more promptness in answering the questions put to them. And as far as we could judge, these questions were put promiscuously. This is, we believe, as it should be. The classes, with no exceptions, did themselves great honor. The classes in Arithmetic, Algebra, Philosophy and Latin, excelled.

The school is yet in its infancy, but gives evident signs, if nourished, of vigorous manhood; and be-speaks the rising of a bright luminary in the scientific world. It has had some embarrassments, but its prospects are brightening; and under the direction of the present Superintendents, and able boards of instruction, we can but believe the interest of the school will be advanced. The location of the school, the habits of the place, and the facilities for moral and intellectual improvement, if seasonable patronage is given, must give it a standing among the first institutions of the kind in the country.

The school is under the instruction of Mr. Harlow and Miss Ewins. Mr. Harlow is a gentleman of unassuming manners, and on many accounts well qualified for the responsible place he occupies. Miss Ewins has been very favorably known for a number of years, as a well qualified and efficient teacher.

The whole number of students for the year ending August 1st, 1838, as appears from the catalogue, is 122.

The Fall term of this institution will commence on the first Thursday of September.

S. CHAMBERLAIN,
J. W. MOWRY,
J. C. INGALLS,
A. H. WORTHING,
Committee.

August 3d, 1838.

FOR ZION'S HERALD.

Br. Brown.—Inasmuch as this report is so lengthy, I came almost to the conclusion to forward only the aggregate. But as it was directed to be published, and no one gave any objection, I did not think it a certain any part of it. I also concluded that in those instances where no report has been given, the preachers might be reminded of their slothfulness, and perhaps do better in future, if guilty of neglect. Another object may also be gained by publishing this Report in whole, and that is, a fuller account in future.

S. P. WILLIAMS.

As we are expecting to hold Conventions upon the subject of Sabbath Schools, it would be a very great convenience, if we could have some general outlines to follow. And as you have had a Convention of this kind in your vicinity, if you could be so good as to furnish me with a copy of your proceedings, if you never obtain any other compensation for your kindness, you would have the pleasure of having greatly oblige a friend and brother in Christ.

Chelsea, Pt. Aug. 1, 1838.

REPORT

OF THE STATE OF SABBATH SCHOOLS WITHIN THE BOUNDS OF THE NEW HAMPSHIRE CONFERENCE.

For the year ending July 4, 1838.

—

No. of Schools.

No. of Super Teachers.

Scholars.

Books Classes.

Vol. in Lib.

Conversations.

for Teachers.

Students in do.

Money raised.

—

DOVER DISTRICT.

1 2 30 200

Great Falls, 1 2 10 120

Rochester, 4 4 30 170

Milton,—not reported.

Stratford, 2 2 14 80

Newington, 1 1 4 24

Portsmouth, 1 1 21 125

Granville, 1 1 5 29

Seabrook & Hamp- ton Mission, 2 3 14 80

Salisbury, 1 1 10 67

South Salem, 1 1 28 94

North Salem, 1 1 15 105

Derry, 1 1 5 50

Sandown, 2 1 20 50

Kingston,—not reported.

Exeter, 1 1 20 48

Epping, 1 1 8 35

S. Newmarket, 1 1 10 10

Newmarket, 1 1 3 14

West Moulton Miss, 2 2 12 110

Concord DISTRICT.

Concord, 1 1 18 89

Nashua, 1 1 10 25

Manchester, 1 1 6 50

Chester, 1 1 9 56

Chichester, 1 1 2 12 100

Pembroke and Londonderry,—not reported.

Henniker and Deering,

Boscawen,—not reported.

Concord, 1 1 6 30

Harlant.—not reported.

Woodstock, 1 1 8 25

West Windsor, 2 2 9 60

Springfield, 2 3 20 134

Springfield,—not reported.

Westfield, 6 6 15 150

Attems, 3 2 22 83

Bellows Falls, 1 1 5 18 1

N. Wardsborough, 1 1 7 25

Brattleborough,—not reported.

Wilmington, 1 1 6 40 1

Winchester, 1 1 16 75

Westmoreland, 1 1 4 20

Charlestown, 1 1 8 40 1

SPRINGFIELD DISTRICT.

Rochester, 3 4 19 89

Stockbridge, 2 2 10 60

Bethel, 3 2 12 10

Northfield, 2 2 7 50 2

Westfield, 2 2 10 60

W. Williams, 3 3 14 80

Lyndon, 1 1 9 80

Sutton, 3 3 20 55

Barton, 2 2 5 40

Derby,—not reported.

Westfield—Union Schools,

Craftsbury, 1 1 3 25

Walden, 1 1 3 20 50

Cabot, 1 1 6 35 1

Montpelier, 1 1 6 40 2

Moretown, 5 6 23 110

DAVENVILLE DISTRICT.

Danville, 1 1 12 60

Peacham,—not reported.

S. Newmarket, 3 3 14 85

Lyndon, 1 1 9 80

Sutton, 3 3 20 55

Barton, 2 2 5 40

Derby,—not reported.

Westfield—Union Schools,

Craftsbury, 1 1 3 25

Walden, 1 1 3 20 50

Cabot, 1 1 6 35 1

Montpelier, 1 1 6 40 2

Moretown, 5 6 23 110

CHESHIRE DISTRICT.

Rochester, 3 4 19 89

Stockbridge, 2 2 10 60

Bethel, 3 2 12 10

Northfield, 2 2 7 50 2

W. Williams, 3 3 14 80

Lyndon, 1 1 9 80

Corinth, 2 2 10 43 1

Newbury, 2 2 12 64

Groton, 4 4 16 95

Bradford, 1 1 10 50

Thetford—Union Schools,

Haverhill, 2 2 30 98

society; \$2000 for the New England Wesleyan Education Society; and \$5000 for the Missionary Society. In the personal apportionment, the able and benevolent must remember that some are poor, and cannot pay, that others are parsimonious and will not do it; and that they govern their subscriptions accordingly.

In cases where the committee cannot induce individuals to become members of a society by one payment, they may so far depart from the rule of doing their work within a given period, as to procure cent-a-week subscribers.

7. Considering the state of the world, the call for young people to enter the ministry at home and the Missionary field abroad, seeing many pious, talented, but innocent young people would gladly enter this work, but cannot for want of an education, and yet witnessing, with the deepest regret, the apathy of our people in this cause, we deem the services of a special Agent for the Education Society of vital importance, and should highly approve of the appointment of such an Agent.

8. Resolved, That we respectfully suggest to our sister Conferences the propriety of co-operating with us in the cause of Education, according to the plans of our Society.

9. Resolved, That the support of our benevolent institutions, is intimately connected with feeding the hungry, giving drink to the thirsty, clothing the naked and visiting the sick and those in prison; that these acts must be our witnesses in the day of judgment, and consequently, whatsoever our hand findeth in them to do, we should do with our might.

D. S. KING, *Committee.*
J. HORTON, *Secretary.*
J. HASCALL, *Committee.*

The above Report was adopted by the Conference, and referred to be published by the Committee.

DUPPLICITY.—Dr. Powers, in a discussion with some protestants in Clinton Hall, New York City, raised his hand, and solemnly appealed to Almighty God, that he and his fellow clergy did, *most zealously* encourage the reading of the Bible among their laity.

A gentleman writes a communication in the *American Protestant Vindicator*, who says that, having last Sabbath attended at Dr. Powers' meeting-house, he heard a priest there preach a discourse, the object of which was to prove, that as the Saviour and his apostles used no Bibles in their ministry, or enjoined its use upon their successors, but taught the people orally, therefore, they never intended it to be thus used.

What are we to think, under these circumstances, of Dr. Powers' solemn asseveration?

FOR ZION'S HERALD.
GOD IN THE WRECK.
It comes—a wild and piercing cry,
(Oh! not in tones of joy.)
My child! thy child, thou shalt not die;
Cling to the wreck, my boy!

Clings to the wreck! that conning wave
Has marked thee for its own;
Thou'ret gone my boy! Thy mother's grave
Shall beside thine own.

A maddened plunge!—a maniac shriek
Rolled up its eddies wild,
For, far below the foaming deep,
The mother sought her child.

An awful hour—that midnight scene,
When every rolling wave
Bore on its breast the fearful seal,
That stamped it for a grave!

A wailing cry!—a parting wreck!—
Oh, fathers, mothers, now
The names ye love no longer speak,
Or breath them faint and low!

Cling to the wreck! A manly tone
Came on the midnight air;
Cling to the wreck! In God alone,
Our trust—to prayer, to prayer!

From every heart let prayer arise,
And bowed be every knee;
Our God upon the stormy skies—
Beholds the raging sea.

He knelt!—and every knee was bowed,
Around him circling there,
And every voice was heard aloud,
In deep and fervent prayer.

And prayer out-spared the mountain wave,
Which sought the arching sky—
A swift-winged angel sent to save,
Was kindly hovering nigh.

A rescued few—thus safely moored,
Their fearful peril o'er,
Will they forget the God who heard
Their prayer, in such an hour?

Oh, never, never: this dark scene
With agony is rife;
And countless dangers lurk unseen
Around the sea of life.

Make God thy refuge; then the storm,
Or calm, alike to thee,
Shall spread thy sails and speed thee on
To blest eternity.

MARY.

DISTRICT STEWARDS' MEETING.—Having for a number of years been chosen as a member of this body, we have had an opportunity to witness how much the business of this meeting suffers on account of the small number that attend. To do the business of this meeting properly, every society on the District, *without exception*, ought to be represented. We recommend that all the societies, choose two persons, so that if the first one chosen cannot attend, the second may. The travelling expenses of the delegate ought always to be paid by the society.

LETTER OF REV. PETER JONES.

We stated in the Herald a few months since, that the Indians in Canada were about to have their lands wrested from them by the British Government. We are glad to see by a letter from Rev. Peter Jones, now in England, that arrangements have been made, by which the Indians will remain on their lands.

The following is an extract of the Letter alluded to above. Some idea may be formed of the gratitude of the Indians by the language of Mr. Jones, their representative, who says that when he first heard of this good news, shed tears of joy—he could not help weeping.

[From the Christian Guardian.]

Leeds, (Eng.) 22d May, 1838.

To Mr. Joseph Sawyer, and the River Credit Indians.

MY DEAR BROTHERS.—For your information I have sent you a copy of Lord Glenelg's Despatch to His Excellency Sir George Arthur, our new Governor. You will perceive from the despatch that her most gracious Majesty's Government have been pleased to accept our words, which you sent over to England by me, and that there is a fair prospect of having all our wishes and desires attended to, by the Government of our Great Mother the Queen.

My brothers: I rejoice to tell you that I never saw the rising so bright and clear upon my fellow Indians as at the present time. O may no evil minded person rise to obscure the clear sky by throwing dust in the air.

My brothers: Be united in all your important matters. Union is strength. Let the glory and honor of the Great Spirit, and the welfare and happiness of your children forever, be your rule and chief object, and then I am sure there will be but one opinion amongst us all.

My brothers: God has heard our cries when we called

upon him, about our sorrows and fears. Let us then ever trust in him, who has the control and the disposal of the hearts of Kings, Queens, and Rulers. When I first heard that Lord Glenelg had sent such a favorable despatch to our Governor, I shed tears of joy; I could not help weeping. Let us then thank God and take courage.

My brothers: I rejoice to tell you that our Great Mother the Queen, and all the Officers of the Government, love the poor Indians, and do us good. I am glad also to say, all the Christians in England and love and pity our people, and I am persuaded when you hear this, and read the accompanying despatch, you will love the Queen and the British Nation more than ever. God save our great and noble Queen!

My brothers: I am glad to learn that in the midst of the late disturbance in Canada, you have been kept and preserved in peace, and that you have not suffered in your religious enjoyments and zeal for God on account of them.

Dear brothers: I am happy to inform you that myself and my dear Newish enjoy good health and peace. The English Christians take much pains to raise money in order to send Missionaries among the poor Heathen in different parts of the world; we ought, therefore, to be very thankful for what they have done for us. I am now trying to get the Wesleyan Missionary Committee in London to establish a Central Manual Labor School. They have given me encouragement to believe that they will take up the subject and put one in operation. I feel very anxious to see an effectual and kind establishment for our children, for we are fully persuaded that our children will be what they ought to be until they are taught to work and learn useful trades, as well as to learn to read and write.

We hope to be able to leave England, for home, about the 1st September next, but this will depend on the success I may have on those matters I have still to attend. I am glad I came to England, for if I had not come just at the time I did, I doubt whether we should ever have obtained the needed sum of our payment. Now my beloved mother, neighbors, and relatives, I must close my paper talk, and shake hands with all the brothers, sisters, and children in my heart.

Write to me as soon as you receive this, and tell me all that is in your heart. You will be pleased to read all these words in a full Council. Pray for me.

I remain, my dear brethren, your brother and servant

PETER JONES,
or Kakhewaunaby.

After the reading of the above despatch and letter in Council at the Credit, a few days since, the Chief Sawyer delivered a lengthened speech on the beneficial influence of Christianity on the religious and social state of the Indians. The following is part of the Chief's speech which he relates to Lord Glenelg's despatch:

"My Brothers and Young Men.—We have often petitioned our Great Father, and made our wants known to him; but he did not hear us—he did not attend to our wants. But at last we have sent our words to our Great Mother the Queen; and now you see how soon she has sent out this despatch to her Lieutenant Governor to attend to our wants. What is the reason of this? I don't know any other reason, but because the Mother loves the children better than the Father. Now we have a Queen instead of a King; and a Mother is more ready to hear the cries and to relieve the wants of the children."

The above was heartily responded to by all the Indians in Council. Their acclamations were almost deafening.

My health is uncommonly good, and I still hope to be with you in September. R. L.

Yours,

THE METHODIST CHURCHES IN CHARLESTON, S. C.—Dr. Capers has been engaged for three months past, in travelling for the purpose of taking up subscriptions for the rebuilding of the Methodist Churches in that city. He has not been out of the State of South Carolina, yet he has succeeded in obtaining cash and subscriptions to the amount of thirteen thousand and fifty-eight dollars. He speaks with much emphasis of the liberality, kindness and goodwill of the Presbyterians and Baptists.

GENIUS WORKING FOR HIRE.

It is perhaps impossible for great genius to work expressly and avowedly for hire without being haunted by that unhappy consciousness. A bookseller of New York, who is a noted genius, has been giving sermons, and after his first refusal, strenuously and repeatedly urged him to accept the offer. Mr. Hall replied, that if it were no other obstacle in the way of his accepting the offer, the mere business like character of the transaction, the bare naked form in which pecuniary remuneration was mixed up with it, would form an objection quite insuperable, and transform an occupation which ought to be spontaneous, and therefore delightful, into a mere drudgery. A short time since, said Robert Hall, "I should soon begin to calculate how much it was for each sermon; then I should get down to a page, and from pages to paragraphs and sentences, and at last to words and syllables; should think every word gain and become impatient of erasure and correction!—Sir, it is impossible that I could do it."—*Gospel Witness.*

We do not believe Robert Hall ever uttered the sentiments above ascribed to him. Although a man of great humility, and distrustful of his remarkable powers, yet he did not refuse to preach sermons "expressly and avowedly" for "guineas," and pray, where is the great difference between preaching for guineas and writing for them? If it be said that by preaching sermons, the entire cause in which he was engaged might be promoted, then it might be argued with increased propriety, that the publication of a volume of his sermons would promote that cause, for the printed sermons during his life, and after his death, might be read by tens of thousands, where his delivered sermons reached the ears of only hundreds.

[Correspondence of the Herald.]

West Bradford, England, 3
June 14th, 1838.

The Secession from the Wesleyan Methodists, called "The Association"—Mormonism in England—Missionary Meeting at Whaley.

DEAR BROTHER.—Since my last, I have been enjoying the society of my friends and acquaintances, and I need not tell you, that after an absence of nearly seven years, I found many things to excite joy and also much awaken grief. As I pass from place to place, and inquire for those who once occupied the dwellings still familiar to my mind, I often hear the answer, "They are gone;" some of them to their reward above, others have died without hope, and many have gone to distant places in search of the bread which perishes. But among all the causes of grief, none so keen as that occasioned by the desecration of the "old Chapel," the place where I used to attend the Sunday School, and where I was wont to sit and listen to the truths of the Gospel of the Saviour. Here are marks of decay; the voice of a stranger has been heard, and his visiting visitors have forsaken the hallowed walls. The "Association," so called, who left the "old Wesleyans," have succeeded in drawing off all the church, and having engaged a large room, have induced those who all their life have been wont to attend the Chapel, to follow them. The flock having left the true Shepherd, they have turned away and gone to other places. The professed cause of all this, is the undue power of preachers; the schismatics claiming the right to send lay delegates to Conference, and that too in such a form as to overthrow the whole business of the Conference, as I have done.

My letter was written after reflecting upon the subject for two or three weeks; and it was carefully read over several times after it was written, and before it was published. I have read it over, in connection with your notes, two or three times since it was published; and I have now to say, that it does not contain one word that I would alter or change. I would do the same thing, were it to do again. But I must say, that after two or three private interviews between us, touching this business, I was exceedingly surprised at some of your notes! By what rule of ethics or religion they were penned, I cannot conceive! If it be said that by preaching sermons, the entire cause in which he was engaged might be promoted, then it might be argued with increased propriety, that the publication of a volume of his sermons would promote that cause, for the printed sermons during his life, and after his death, might be read by tens of thousands, where his delivered sermons reached the ears of only hundreds.

Reduction of Postage.—In spite of repeated disappointments, we still continue to publish our paper, and have so far succeeded in making it pay, that we have been enabled to safely and profitably reduce one-third of it, if not one-half; and that five cents for less than 50 miles, ten cents up to 200, fifteen below 500, twenty up to 1000 miles, and twenty-five for all greater distances, will amply support the service if it does not increase the revenue. Shall it not be tried? Now the charge is 18-3 cents for letters hence to Troy or Boston, when the cost is less than a third of it. We insist on an early reduction.—*New York Journal.*

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